YOUTH

OCTOBER 25, 1970

...en in trouble, youth phone HELP

...senting a 20th century creed

...at's the morality of MAD?

Troubled youth are phoning in by the hundreds. And answering are young volunteers who—aided by sympathetic professionals—want to help other youth work things through. Most often it's a problem with drugs, but not always.

HELP

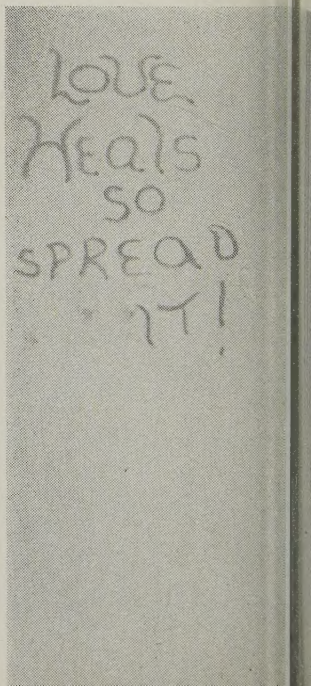
TEXT: NANCY B. CLARKE
PHOTOS: EILEEN AHRENHOLZ

■ On a quiet Sunday afternoon a young woman in her twenties sits at a desk in the first floor office of a Philadelphia townhouse talking on a red phone. She wears a cotton-weave, printed mini dress and her long, brown hair is caught in a barrette at the nape of her neck.

People pass through the room but the young woman continues to talk softly into the phone:

"I know you're shaking, but you'll be able to control it. . . . Take a deep breath. Now, see! Just get it together. Just relax. Tell me about yourself. Where do you go to school? What do you want to be? . . . You do? . . ."

Like a steady, humming mo



young woman's voice goes on, ng to restore confidence.
round the corner from the same brick house, which often has a h of young people in "hip" s talking or strumming guitars he front steps, is a center-city called Rittenhouse Square.
s Sunday, but chances are that or three of the kids with the ds, the long hair and the bell- om jeans who hang out there later that night put a phone through to that house—or stop They'll be seeking help, and 'll get it from the nearly year- organization which is named aptly HELP.
housands of troubled young people, many of them just passing through Philadelphia, have done just that since HELP, a non-profit, youth - helping - youth organization, opened its doors and installed its three phone lines last November.

Those who call are mainly young people with drug or related problems. They call HELP, said one of the aid program's young directors, because they are afraid to seek counsel or therapy from established social agencies for fear of lack of understanding or, even worse, being reported to the authorities. The youth reason that if they mistrust the establishment, why should they trust its agencies.

"We are the link between the

people and the establishment," said Sherri Winter, the slim, wide-eyed, 22-year-old founder and president of the organization.

She explained that the kids who call get emergency help just by talking out their panic with one of HELP's round-the-clock staffers or volunteers. Then, if the young person is felt to need follow-up, the worker will put the caller in touch with one of a growing corps of professional men and women in the city who give free service to HELP. Sometimes the professional sees the youth in his office, but more often the interview is at HELP headquarters. A kid who'd taken an overdose of Methedrine or one who was threatening suicide would be seen immediately. Calls can triple on the weekend.

At last count, HELP's professio directory, which already ha worn, leafed-through look, listed physicians, eight psychiatrists, medical students with cars emergency transportation, s social workers, three nurses and lawyers. Also listed are exi city agencies where HELP has p sonal contacts.

HELP'S regular workers who m the phones are all young str people who burn with a com concern for their own. Most h had a brush or more with drugs their own and can have a spe empathy with those who pick the phone and call them.

During the week there are n staffers who are spread across th shifts. On the weekends, volunte take over. There are 18 voluntee

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YOUTH is also recommended for use among young people of the **Anglican Church of Canada**

"The people who answer the phones must be really together," says Sherri. "You've got to think quickly and be able to respond with an understanding manner and tone to get the caller to trust you, and that's a tough assignment to handle over the phone."

ers are paid $43 a week and alive by sharing apartments ving with their parents.
t least one half of those who e to us for help have drug or -connected problems," said ri Winter. Others may be run- s, pregnant single girls, young pondering the draft, young en pondering abortion. Those ng information on abortion are red to an agency in the area d the Clergy Consultation ice on Abortion.
ELP's popularity has grown to point now that some youth, n to the police station, call P rather than a lawyer. And long ago a letter came from oung man in prison who had about HELP in a newspaper le. To get a parole, he needed b, a parole sponsor, a place to and some intensive therapy. P came through on all counts. He still comes to therapy ses- s here," said Miss Winter.
But, it hasn't been easy for him. told us one day he was having a hard time adjusting that he ted to go back to jail."
hat HELP is there and function- has not only surprised the old- social agencies which are ching with interest, but also the ngsters the organization aids.
Many just don't believe the free ice is really true. A typical ex- le was the 17-year-old boy Miss ter "talked down" from a bad on LSD the other afternoon. h tenderness and firmness, she ed to him, reassured him that feeling he had would pass, that he was loved. And she hugged him many times to prove it. By the time she walked him to the door, he had recovered sufficiently to turn and ask her: "Why do you do it?"

"I told him 'that's why we started the organization; we have to help each other, it's the only way we're going to make it'. We'll try to get him to come back when he's straight (off drugs) and get him into group therapy. He'll be back."

"Talking down" is a technique practically unique to today's young people familiar with drugs. "Doctors would give Thorazine to a kid high on LSD," said one of HELP's professionals, "when the majority of cases could be handled with 'talking down'. Most traditional agencies aren't equipped to deal with the emotional effects of acid or speed."

For all the missionary zeal of HELP, an air of efficiency greets the visitor. Walk in off the street any day and a staffer, dressed in jeans and a shirt, will ask you politely what he can do for you.

If you have an appointment with Miss Winter, you are ushered into a small office where you meet the

"Drugs open kids' minds," Carol says, "but they don't g them any answers. Kids are discovering things about themsel that frighten the

young founder and a pleasant, bearded man named Shelly Kaplan. Kaplan, 31 years old and a rock festival producer, helped Miss Winter start the organization and now as vice president and treasurer gives full time to it. Fund-raising is one of his main jobs.

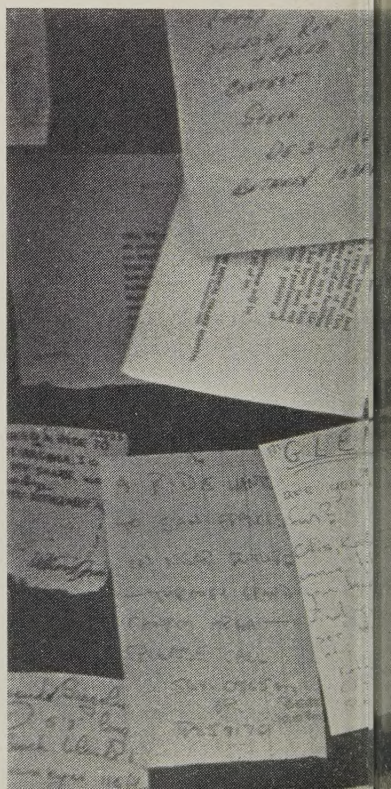
Shelly Kaplan estimated that to date HELP has assisted "thousands" of young people. "It's hard to say exactly, because so much of the time we help people we don't even know. They call up and we talk to them and try to help, but often we never hear from them again."

"We have over 1500 cases written up," said Miss Winter, "and perhaps 2000 more out in space somewhere. At the start we got 300 to 500 calls a week. Now we receive many more."

Miss Winter and Kaplan both had experimented some with drugs before they started the HELP operation, but they feel that to work effectively with the kids they encounter, a personal drug experience is not a necessity. The worker must have a generous share of sensitivity, though, they pointed out. Miss Winter, who along with Kaplan, communicates plenty of this quality, studied three years in college as a psychology major at the University of California at Los Angeles. Kaplan, former president of the Electric Factory, a rock music club in Philadelphia, is a graduate of the Philadelphia College Textiles and Science.

The two began thinking seri about an organization to help d disturbed young people in Phila phia when on a flight back t London in the summer of 1969 read an article on Release, a don group aiding youth plac with drugs and resulting legal ficulties.

Weeks later, the article was



their minds when they got a one call from friends in Bucks unty who had been "busted" for egedly possessing and smoking rijuana at a party.

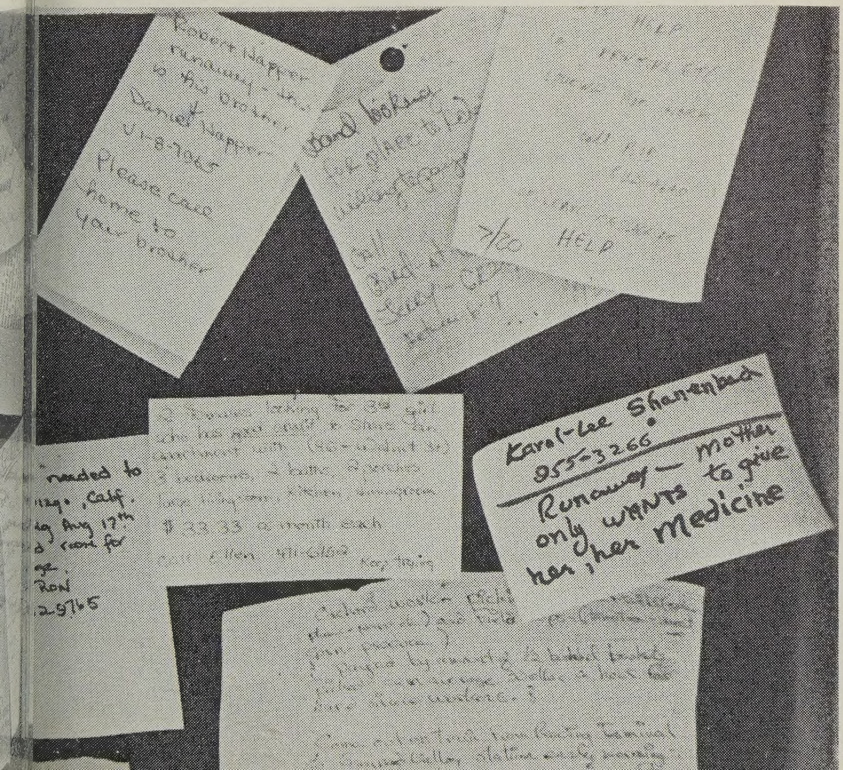
"We got them out on bail that ht," said Miss Winter. "Finally, o were acquitted and one was ed and let go on a disorderly nduct charge."

That's when Miss Winter, with plan's support, started organiz- HELP. Those from the Bucks unty party were willing to lend hand and "then we started to k with people, asking street peo- and others who had helped them the different times they were in trouble. By word of mouth, we got volunteers. It went on and on like that."

Following every lead, Sherri Winter knocked on the doors of professionals who were known to be sympathetic and involved. "I didn't phone them, you don't convince people that way. I personally visited each one."

Starting capital of $2000 was put up by Miss Winter and Kaplan. And publicity was placed in underground newspapers and on underground radio.

One of the charter volunteers



"Parents should be honest," says Sherri. "Even if they 'I'm sorry. I don't know, let's find out together.' They'll the gap will clo

enlisted was Carol Rudman, a 22-year-old friend of Miss Winter's who already had been working and counseling with drug-troubled young people. Miss Rudman, under a $5200 grant from Thomas Jefferson Hospital and University, in Philadelphia, had been sitting on the grass in Rittenhouse Square chatting with and drawing out disturbed young street people, and, after gaining their trust, suggesting that they seek psychiatric counseling at Jefferson's community mental health clinic. She paved the way at the center for each case.

The blonde Miss Rudman has several things in common with Sherri Winter, including the same middle-class background, attendance at the same summer camp years back, some experience with drugs, as well as some time at college where she studied psychology. These things, plus the young Philadelphian's already successful Rittenhouse Square effort, made her joining forces with Miss Winter and Kaplan and their growing group of helpers a natural.

Miss Rudman explained that she still is operating under the Jefferson grant while at HELP and that many of her referrals go to the Jeff clinic. She conducts evaluations prior to clinic referral and does some counseling. "Ask Carol," is a familiar phrase around HELP.

Although she has no psychology degrees as yet, para-professional Carol Rudman is considered by Jeff people as a valuable, kn edgeable link between them the kids who need their serv The professionals came to Rudman originally and asked he work with them. A friend at clinic had told them of her cern for the kids wandering streets who were "messing up minds" every day. The grant lowed. Now she spends every a noon and three nights a wee HELP headquarters and is on every night. "Christmas!" she of her own dedication.

Carol Rudman and those HELP believe that drugs aren't problem with young people to "only," in Miss Rudman's w "the symptom of emotional dis ance." And they believe that are in the turmoil they are in a number of reasons, severa them peculiar to their generati

"Because of television, more sure time and the mobility of society, kids are smarter," Sherri Winter. "It starts at they're thinkers. The war in nam is disillusioning them. The pollution and notice that the e lishment isn't doing enough, they see the drug problems they don't see enough drug habilitation programs. Youth t are suffering from a basic disb in society's teachings."

And drugs disturb kids in ways than one, said Miss Rud

talked with one boy who de-bed an acid (LSD) trip in which was sitting with a whole bunch people and he couldn't talk—idn't say a word to these people were supposed to be his nds. This carried over after the and he felt he was isolated and n't have any friends. He was ed to death."

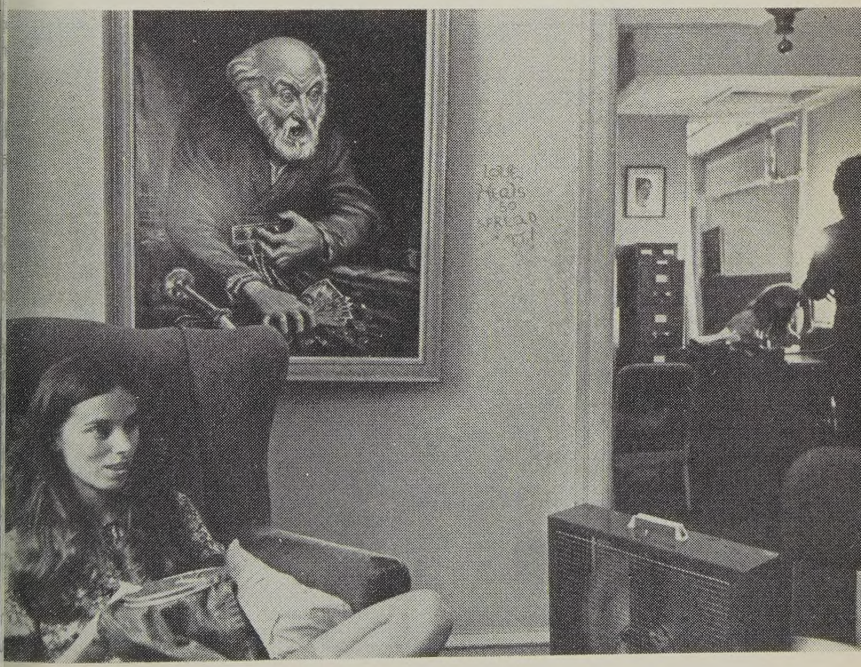
Miss Rudman said that a lot of young people she has seen at P and in Rittenhouse Square e had past psychiatric counsel- and many of those she's en-ntered need love, want accept-e, and are looking, above all, for esty from their elders.

"Parents should be honest," said Miss Winter. "They should educate themselves to what they're talking about."

Honesty by adults especially pays off where drugs are concerned, Miss Winter said. "Kids were lied to about marijuana. They tried it and it didn't harm them and then they decided to try heroin. And that did harm them."

Sherri Winter and other HELP volunteers are doing a lot of talking these days—on invitation. They are not only helping kids "get it together" on the phone or face to face at their headquarters, but for some time now they have been ac-

ri Winter is the 22-year-old founder and president of Philadelphia's HELP.



"Although it's the people and their dedication that ma HELP work," says Shelly, "we need money to keep us aflo

cepting invitations from suburban high schools to lecture on drugs and their dangers, and they have been handling calls from doctors in hospital emergency wards wanting to know how to "talk down" a kid.

The schools pay for the lectures and this helps meet the organization's bills, one of the highest of which is the telephone bill. It regularly runs $200 to $400 a month.

Since HELP opened, the majority of its operating capital has come from proceeds of rock festivals presented by Kaplan. Other money has been coming in from donations and direct solicitation with cannisters along the street.

Recently a nationally-known rock group, whom Kaplan and Miss Winter and others at HELP befriended last fall, handed them a check to be used in the organization. These occasional spurts of charity help keep the agency from going under.

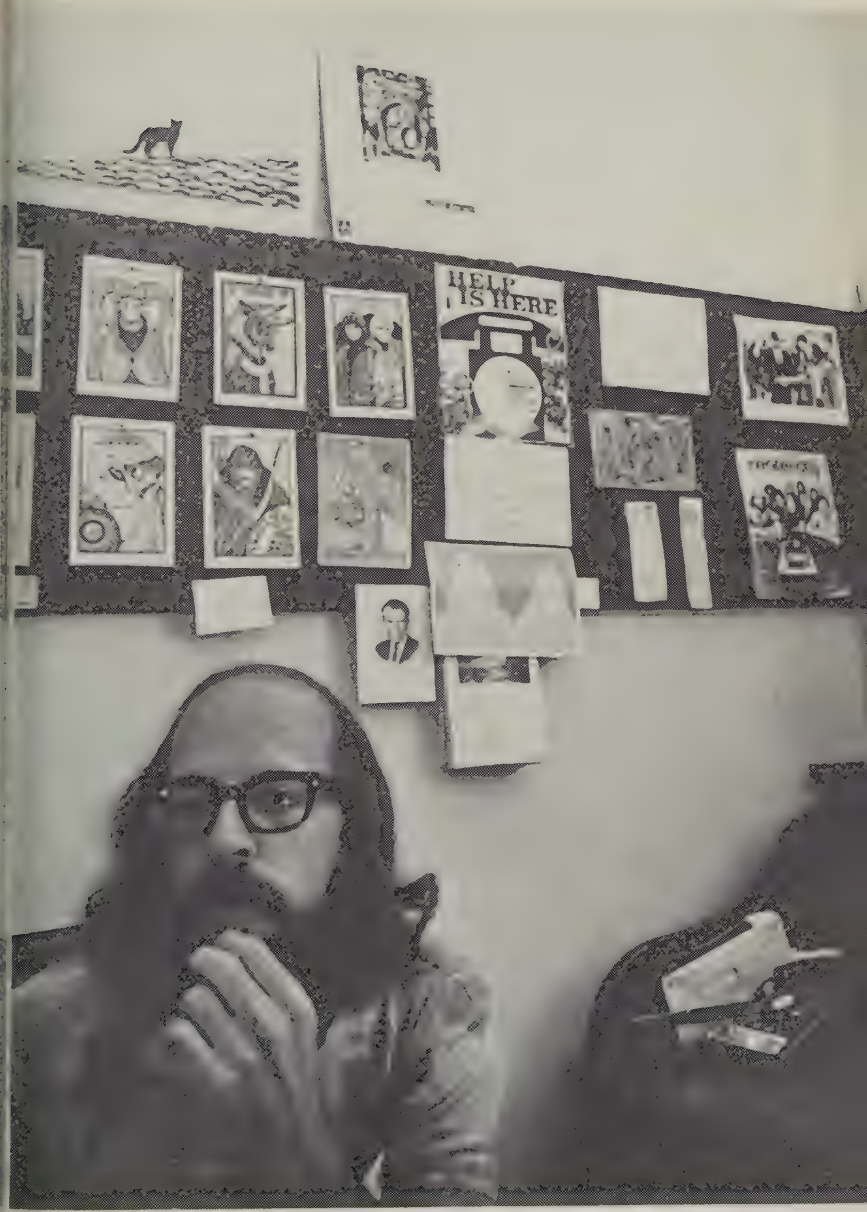
Now that the Internal Revenue Service has approved HELP as a tax-exempt, non-profit organization, its board (which is made up of half street people and half professionals) will be applying for grants from the Ford Foundation and other foundations.

One big reason for HELP's success, according to Miss Winter and Kaplan, is that its mission is not to foist an ideology on kids; it is simply to help them. It is not a reform-type institution; no one gets chastized or lectured at. Actually, the only place where the line is drawn is at the use of hard dr "They're not good for you," M Winter said flatly. She said organization would not find a l yer for a pusher if one were to

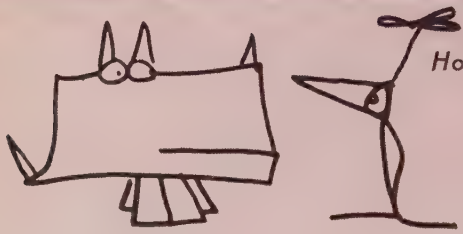
HELP is not the only organizat of its type in the country an is not the first. Others formed fore it and have since and if Sh Winter's mail requesting infor tion on how to start a similar op tion is an indicator, there wil many more. Similar groups h sprung up in San Francisco, waukee, Pittsburgh, Denver, P land, Ore., Kansas City, M Miami, Pontiac, Mich., Boston, elsewhere. Some succeed; some

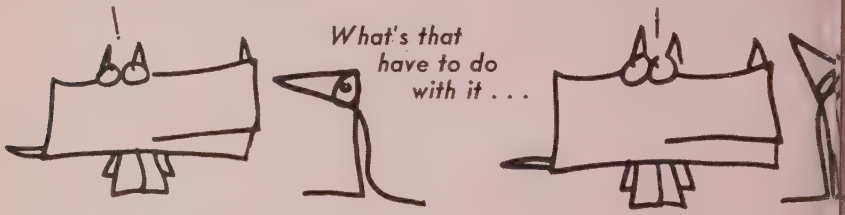
Philadelphia's HELP, itself, is panding. As this story was be written, volunteers and sta were getting ready to move larger headquarters in town. November 1, they will be occu ing a whole house, instead of three rooms, and plans are alre being made for a mini me clinic on the premises to be sta by their volunteer physicians. T new address will be: HELP, 2 Locust St., Philadelphia, Pa. 19

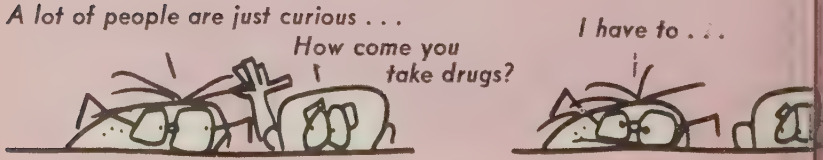
What will be the future of H and all the other organizations it? Mrs. Barbara Shoulson, 3 psychiatric social worker who one of the first professionals work with HELP, feels these gr will be getting lots of business perhaps 15 or 20 more years " traditional services become a more relevant." Other profess als have been airing similar vi


HELP
IS HERE

here and there . . .







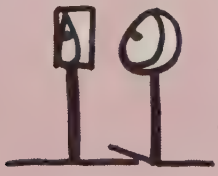
a collection of transparencies

The use of hard drugs is no laughing matter, but a good satirist—such as Cartoonist Doug Brunner—can show the tragic folly of human error with a deft stroke of his pen.

Look at all those kids over there doing drugs . . .

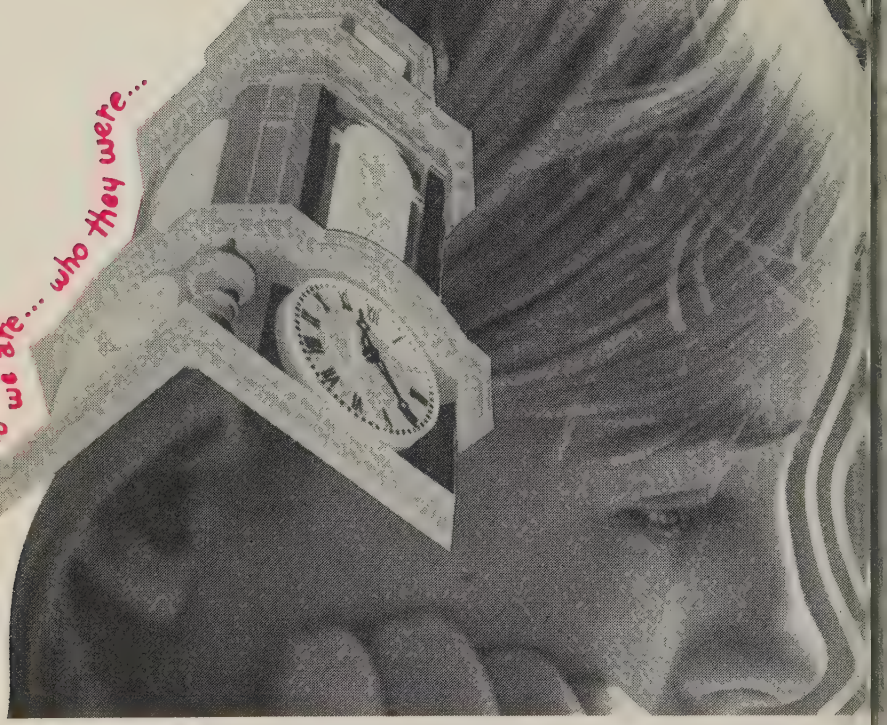
degenerates . . .

They're destroying our country . . .



Whatever happened to the good old days when we used to go out and get drunk . . .

BRUNNER



A CREED FOR TODAY: Tryin

I've often struggled with the question of how to make the ideas of Christian faith meaningful to the young people in the detention ce where I work. As you know, it's not easy. It's an old struggle.

In the first few centuries of the church's life, Christians di great deal of struggling as to who Christ was, who they were, and w it meant to be a Christian. The early church, living in the time tha did, came up with some creedal statements which reflected their time way of thinking about things.

Many of those creeds formed centuries ago are still used in worship services of Christians today. But do they speak as well to thoughts and times as they did when they were first formed? How al a creed which attempts to say the same kinds of things about God, Christ and us, but in a 20th century way?

Here is the creed we use at the detention center. Do you meaning in this creed for where you are?

en you have said that God is love, you've said rything that needs to be said about him. y then does the rest of this creed ke sense.

lerstand who God is

BY WILLIAM W. FINLAW

believe in God who is love.
believe in Jesus Christ who shows us what love can mean in our lives.
believe in the Holy Spirit who is present whenever love is present between us.
believe in faith as our trust in the never-failing love of God.
believe in hope which only a loving God makes possible.
believe in meaning as a gift which becomes ours when we love and let ourselves be loved.
order to love God, we must love one another.
order to love one another, we must accept ourselves.
we believe in love, as the only way of relating to God, to each other, and even to ourselves. Amen.

■ ***We believe in God, who is love***

The first Epistle of John tells us that God is love. It is important to derstand that love is not just one of God's many characteristics. W you have said that God is love, you have said everything that needs to said about him. Of course, there are other attributes we could talk a when we describe God, but all of them are but other sides of the all vading attribute, that of love. It is only when we understand this the rest of this creed makes sense.

■ ***We believe in Jesus Christ, who shows us what love can mean in our lives***

Jesus Christ knew that he could count on the never-failing love of It is only this kind of trust in God's love which could explain his will ness to go through all that he did. God's love for him did not make life an easy one, nor did it whisk away his problems. In fact, it crea some. But God's love, and Jesus' being able to count on it with all being, is what enabled him to go through the agony of being misun stood, the pain of being hated, the loneliness of keeping his inner integ

By showing us what God's love meant in his life, he points way to what it can mean in ours, and truly becomes "the way, the t and the life." All of us know what it feels like to be misunderstood feel hated, to be lonely. When we feel this way, and remember that have a certain someone—a parent, a teacher, a minister, a friend whose love we know we can count, then the misunderstanding and hatred and the loneliness take on a very different perspective. They hurt, of course, but when we know we can count on someone to bear hurt with us, then somehow things become very different. Friends, ents, and others' love, and our counting on others for it, point the to God's love, and how we can count on it.

■ ***We believe in the Holy Spirit, who is present whenever love is present between us***

There are two times of the year when I dread going home. One is be Christmas when the whole family bakes Christmas cookies. The o time is before Easter when we all dye Easter eggs. At both times kitchen becomes a disaster area. No one could possibly make such a m but our young children try . . . and succeed. How much easier it w be on my life and me, if we would put the kids to bed and do it all

ves. But, of course, as my wife reminds me, we are building memories—
easant experiences that will be remembered by our children—just as
e and I warmly remember similar instances of our own childhoods.

Love is present in that mess of flour or dye, and because love is
esent. God is present in his Holy Spirit. Wherever love is, relationship
s got to exist. And whenever there is a love relationship, the Holy
irit is in the midst of it.

We believe in faith, as our trust in the never-failing love of God

ith is trust. When you have faith in another person, that means that
u can count on him not to betray your trust, or to let you down. That
how it is with God. The one thing you and I can count on, with absolute
rtainty, is the love God has for us. The one person we can completely
unt on is God, who IS love.

Even when no one else seems to care, even when we hate ourselves
r some of the hurts we have inflicted on others, even in this crazy world

Hope—a future thing—depends on our feelings in the present

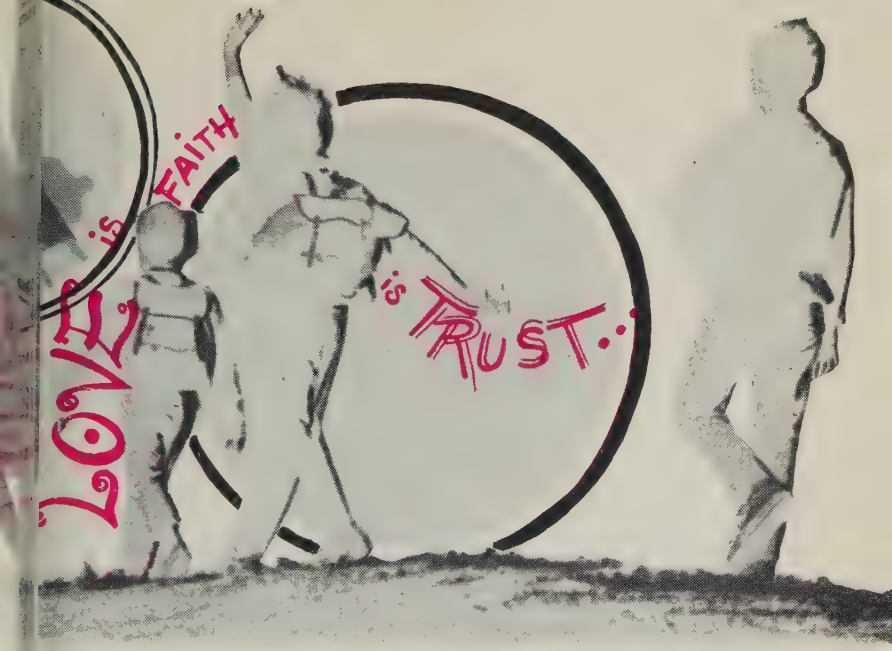
where it seems as if we can count on less and less, we can trust in t never-failing love of God.

■ ***We believe in hope which only a loving God makes possible***

Hope has to do with two things. It has to do with love, but it also h to do with faith, which is trust.

Psychologically speaking we know that the kids who seem to the most damaged are those who cannot count on their parents' lo One minute these children are being smothered with an overwhelmi indulgence which masquarades as love, the next minute they are bei beaten with a harshness so cruel, it goes beyond description.

Now, of course, none of us is consistent all the time. We lo we get angry, we even yell and scream at times, but most of us do th within a sense of perspective. Hopefully those who are close to us kn that they can count on our love, in spite of the ups and downs we ha together. But when those ups and downs become so drastic that a ch does not know if he is loved or hated, he never knows where he stan



nd when one does not know where he stands, he cannot make any plans goals about where he is heading.

So hope, a future thing, depends on our feelings in the present. depends on our knowing where we stand now, so we can step off in a ven direct. We know where we stand with God. We can count on his e. We can rely on his being with us. This kind of realization allows to hope, to step off into the future, not sure of anything else perhaps, t confident of the most important fact of all, a hope, which only a loving d makes possible.

We believe in meaning as a gift which becomes ours, when we love and let ourselves be loved

hen we think about the most meaningful times in our lives, the turning ints that have made big differences, chances are extremely high that se times and turns involved people who were important to us.

Most of us find meaning and purpose in relationship with others. t meaning and purpose can be a positive or negative thing. We can ist to get even, to gain power for ourselves over the bodies of others. d find meaning there, but it is meaning with a bitter taste. In this ed we are thinking about meaning in its positive sense. (Who actually nts to find meaning in misery?) And a life without love would be

just that. So we see meaning as a positive thing (a gift) only when enter into a relationship where we give and receive love.

■ ***In order to love God, we must love one another***

We do not have to look too far to see blatant examples of groups of people who call themselves Christians, and who treat other groups of God's children like dogs. But sometimes these glaring examples succeed in blinding us to our own shortcomings in this area.

A comic strip character says, "I love mankind. It's individuals I can't stand." How about you and me? How do we love each other? As members of races, or peoples, or creeds? Or as individuals? All of us want and need to be loved, not as members of groups, but as individuals, with a name and a face and a mind and a soul which is unique as ours. God loves us this way, and it is really the only way that we can relate to one another, and thereby relate to him.

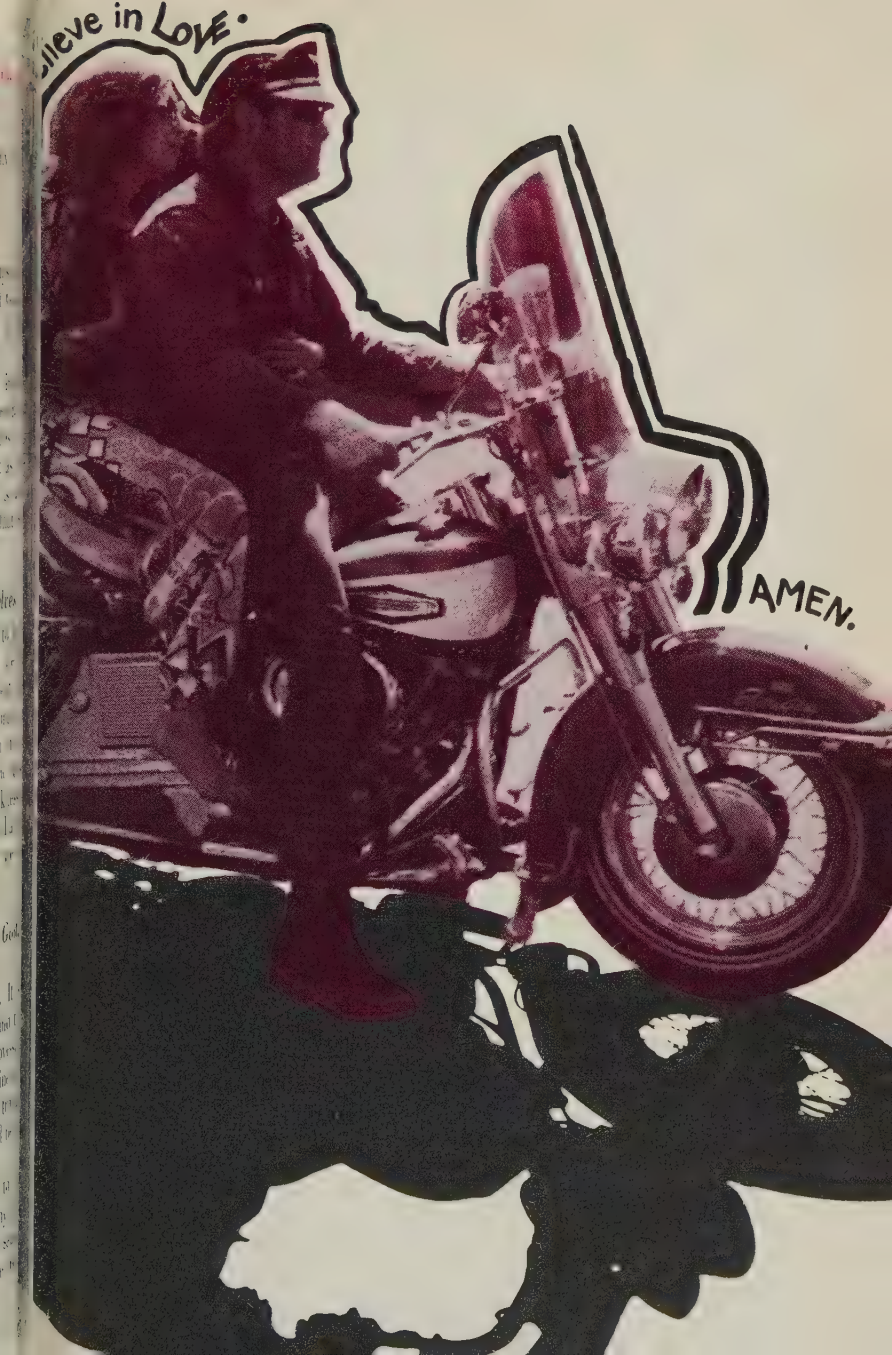
■ ***In order to love one another, we must accept ourselves***

Somehow, many of us have the mistaken idea that it is wrong to love ourselves. But if we believe that God loves our-selves, how can we believe that *we* are not supposed to? The second great commandment tells us, "Thou shalt love thy neighbor as thyself." God forbid that many of us follow this too literally, because that would mean loading down our neighbor with all the guilt and contempt with which we too often view ourselves. To love our neighbor means to accept him in spite of his weaknesses and shortcomings, to try and understand him, and to let him know that he can count on our acceptance and attempts to understand. Should we do less for ourselves?

■ ***So we believe in love, as the only way of relating to God, to each other, and even to ourselves***

It is only through love that we can find hope, faith, meaning. It is only through love that we can relate to each other, to ourselves, and to God as Father (Love-giver), Son (Love-shower), and Holy Spirit (Love-sharer). If the reader finds himself agreeing with the thoughts contained within this creed, as a 20th century way of saying the same kind of things that were being said in the Fourth century, only one more word need be added.

Amen. "Amen" at the end of a prayer means a signature of the person saying or listening to that prayer. It is his saying, "That's my personal prayer, too." At the end of a creed, the "Amen" signifies the same kind of endorsement. To say it means that you not only accept the thoughts but more important, you plan to live it. Amen! or Amen?


lieve in Love.
AMEN.

Freedom Fences & TH

BOOK REVIEW: MARGARET MANGUL

■ There's so much talk about free dom today. It's something we' afraid of losing. People talk abo freedom from poverty, from pre udice, from political injustice, fro affluence, from middle class more from the draft, from guilt, fro authority, from violence, from d ease, even those good old-fashione freedoms from sin and from evil.

Most of the talk uses the ter freedom glibly, as if each knew wh everybody else is talking abou Yet freedom is difficult to defin Even the dictionary has trouble wi it, calling it "liberty" or "the a

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MAD Morality

ace of servitude" or "self-determination," "autonomy," "the power make one's own choices without straint from within or without." We doubt very much if Vernard er, who is a professor of religion La Verne College, or a bunch people called the Hebrews who ed about 3000 years ago and caped from slavery in Egypt, or en the editors of the popular AD Magazine would agree with at last definition of freedom.

In the world that Dr. Eller lives, our world, and in Alfred E. Neuan's world of biting satire and morous social comment, freedom the many means some conaints on all, an absence of linse, and individual and collective sponsibility. The ex-slaves from ypt really got the message. They t the basic meaning of freedom two stone tablets that their der Moses brought down from t. Sinai.

The unlikely combination of MAD agazine and the Ten Commandents may strain your imagination first glance. But Vernard Eller inks they're really the same thing. prove it, he's written a book lled *The Mad Morality* that's ock full of Alfred E. Neuman and AD cartoons as illustrations of day's guidelines for the kind of freedom that the Ten Commandments were meant to provide for mankind. The very fake freedoms that the Ten Commandments warn against are those that MAD ridicules. And MAD's satire is so successful because it comes so close to the truth.

Here's what the professor says in excerpts from his book's conclusion: *". . . freedom cannot maintain itself AS FREEDOM without the help of boundaries.*

"Child psychologists have discovered that small children feel more secure (and thus more free) when playing in a fenced yard than in one that has no limits. The fences help the child know WHERE his freedom lies, he knows how far he can exercise freedom without it threatening to change into lostness. Assuredly a lost person is not a free person; and even the fear of becoming lost can severely restrict one's capacity for free action.

"As regards moral freedom, the sphere of human behavior with which the Ten Commandments are concerned, it is much to be desired that these fences be accepted voluntarily—indeed, that they be built by the person himself and installed in his own heart, mind, and will. These fences, then, essentially are COMMITMENTS.

"Now this sort of commitment does not preclude the possibility that at some point I may have to face up to the reality of the situation and confess, 'That fence was a mistake, it is set at the wrong place; it will be necessary to reposition it at another spot.' But this sober and thoughtful repositioning of bad fences is a far cry from the attitude that would renounce fences altogether—as it is also from the person making pseudo-commitments who, in the very act of positioning fences, is also contemplating the possibility that they can be moved whenever the fancy strikes.

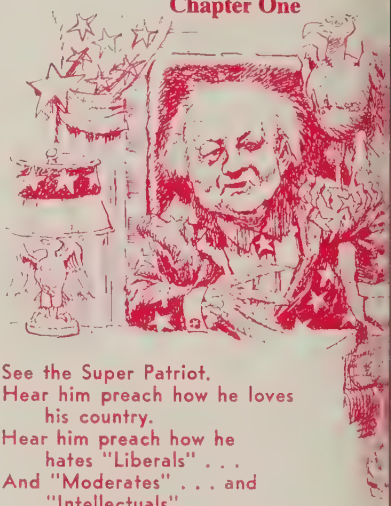
". . . *Neither those who hate fences nor those who play around with them are free people.* Indeed, their idea of freedom would stand a ghost of a chance of working only if they were the only person around—and in a completely unstructured universe.

". . . *The early Hebrews believed that in the Ten Commandments, God himself had offered to help them set their fences so as in insure maximum freedom.* . . . for over 3000 years now, myriads of men, representing a great variety of times, nations, cultures, and stations, have accepted these fences as defining their own 'freedom run.' These fences have been given the most thorough field test of any system ever devised."

YOU SHALL HAVE NO OTHER GODS BESIDES ME

. . . "Whatever you worship is your god; and everyone worships, because to worship is to treat something as being the greatest event, the center around which life revolves . . ."

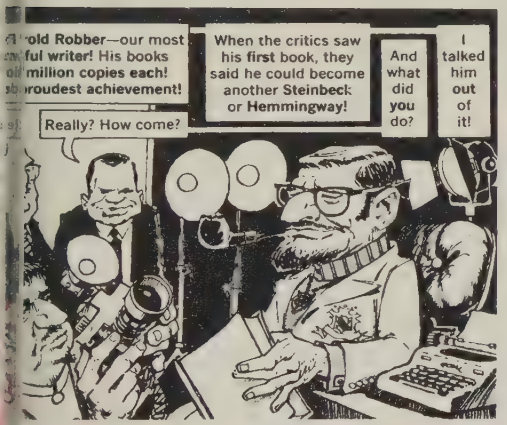
Chapter One

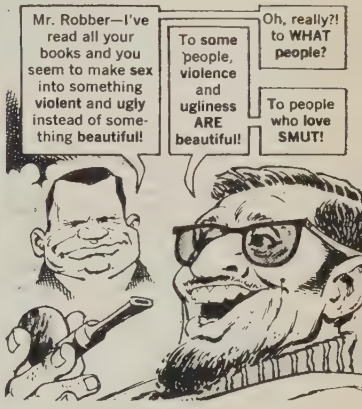


See the Super Patriot.
Hear him preach how he loves
his country.
Hear him preach how he
hates "Liberals" . . .
And "Moderates" . . . and
"Intellectuals" . . .
And "Activists" . . . and "Pacifists" . . .
And "Minority Groups" . . .
and "Aliens" . . .
And "Unions" . . . and "Teenagers" . . .
And the "Very Rich" . . . and
the "Very Poor" . . .
And "People With Foreign-Sounding
Names".
Now you know what a Super Patriot is.
He's someone who loves his country
While hating 93% of the people
who live in it.

...OU SHALL NOT MAKE FOR YOURSELF A GRAVEN IMAGE

...n our day and age, image-making has reached a height that puts the ...cient world in the shade . . . Image-making is what our society does ...st . . ."





...veryone knows the difference between 'right' and 'wrong' . . . ...s just that some people can't make a decision!"
...Alfred E. Neuman

...OU SHALL NOT TAKE THE ...AME OF THE LORD ...OUR GOD IN VAIN

... "Speech is one of the keys to ...r humanity . . . If . . . the clear ...eaning of terms (such as the name ... God) are carelessly disregarded ...d the words used deliberately to ...press, not thought, but blind, un...ntrolled passion, then the gift of ...nguage is cheapened and under...t."

. . . the place where the third ...mmandment most often gets ...oken . . . is probably in church."

DON'T YOU HATE . . . cretins who play brilliant phone games like talking dirty, or asking stupid questions, or laughing, or screaming, etc., and then hanging up!

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY

. . . "an invitation to the festival of God. . . . The implication (in t Bible) is very strong that the creation is so put together that it carri built-in rhythms that define its most effective operation. . . . The func mental alternation . . . the commandment states, is that between le and rest. . . . But there are many more rhythms . . . our social life, t life of men together . . . the life of our natural environment. To lose t rhythm at one point soon throws off the timing of the whole."

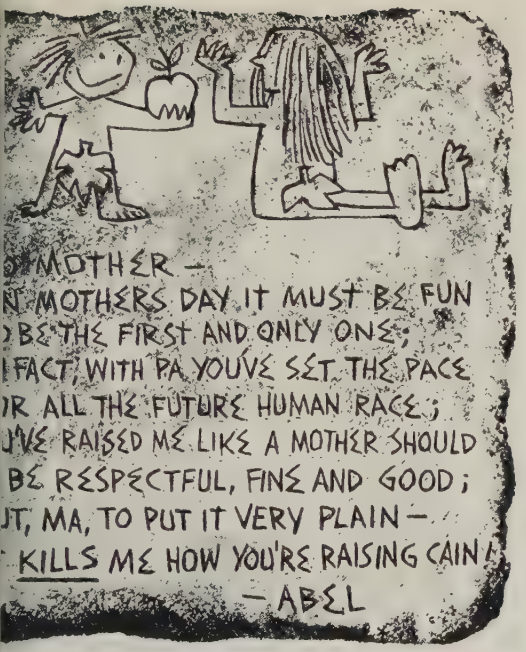
The greatest thing to happen to Pro Football, of course, was the concep of "The Super Bowl" on "Super Sunday" . . . and all of the "Super" thing that came with it. In a moment, we'll meet one of the men responsible for the effective promotion of "Super Sunday" . . . but first, I'd like to show you this last slide depicting a typical American town last January:

HONOR YOUR FATHER AND YOUR MOTHER

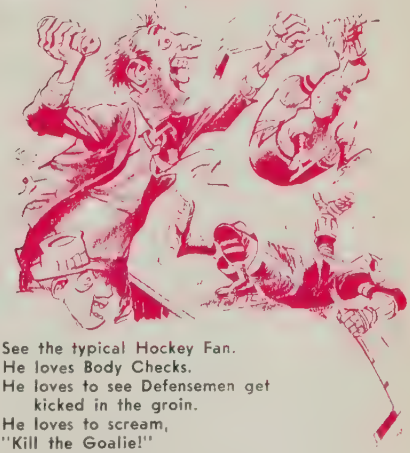
. . . "Honor not only YOUR father and mother but anyone else's fat and mother, anyone who might at some time become a father or mot and the children of all fathers and mothers."

"'Honor all men' denies us the luxury of deciding whom we honor and whom despise."

By satire, MAD shows up the falsity of many vaunted fre



CHAPTER 9.
The Hockey Fan



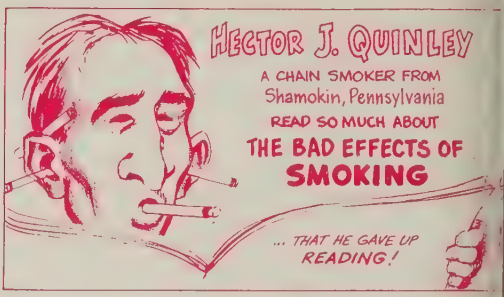
See the typical Hockey Fan.
He loves Body Checks.
He loves to see Defensemen get
kicked in the groin.
He loves to scream,
"Kill the Goalie!"
Tomorrow, he may demonstrate
Kill! Kill! Kill!
Against Police Brutality in Harlem
And against the use of Napalm in Vietnam.
He considers violence to be "Un-American".
Lucky for him, most Hockey
Players are Canadian.

U SHALL NOT KILL
. "It must be perfectly obvious
t God's will for humanity is not
t people go around killing an-
er . . . no one would maintain
t war is God's invention." . . .

in fact lead to slavery

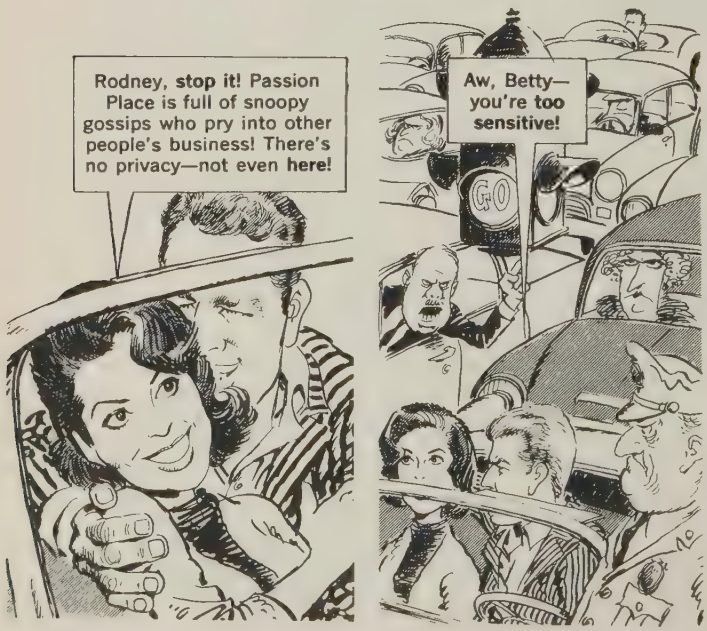
Once a threat can be laughed at, it is much less of a threat

". . . One final pull in stretching the sixth commandment . . . 'You shall not deprive yourself of the fullest life of which you are capable.'"



YOU SHALL NOT COMMIT ADULTERY

. . . "Use your freedom for all-out sex . . . and you blow your long-ter freedom to create and enjoy one of life's greatest experiences . . . i pairing one's capability for the most satisfying sort of marriage."



YOU SHALL NOT STEAL

. . . "more stealing goes on through legal means than through illegal means . . . This . . . is not to excuse the thievery of thieves, but to alert us to the subtler forms of stealing into which 'honest men' can slip . . . "

)U SHALL NOT BEAR FALSE WITNESS ;AINST YOUR NEIGHBOR

. "Advertising is one of the . . . most influential industries in America; how far could it get without the bearing of false witness?"

"Live within your income and you'll live without worry—and other things."—Alfred E. Neuman

)U SHALL NOT COVET

. "to want something you can't have (or shouldn't have) and want it much that the very desire prevents your finding happiness with what u do have and in what you truly are."

touch 'n go

PURSUING AN IDEAL

I think your magazine is extremely biased in favor of socialism and the left side of the political spectrum—in short, a major factor in the "polarization" of this country. Take Southeast Asia, for example. You certainly give enough coverage to the uptight dissenters who said "we were expanding the war" into Cambodia. Surely it is more than obvious that North Vietnam was there first. How then is it that WE are escalating the war? We're merely fighting the same enemy on new ground OF HIS OWN CHOOSING. In addition, while the North Vietnamese may have claim to a coalition government, any violation of Cambodian soil by them is aggression by any interpretation.

Back to your magazine; it is one thing to pursue an ideal, but it is quite another to flee responsibility, or rationalize any action with the same ideal. What is the difference between killing somebody and allowing him to kill or enslave you or your friends? Yes, two sides are necessary in every conflict. Since when does this make both sides responsible, particularly when one side is almost entirely on the defensive? I would like to remind you that there are a lot more bombs dropped on the South than on the North.

—D.S. (no address given)

PEACE IN ICELAND

I am presently an International Christian Youth Exchange student in Iceland. At our outgoing conference in the U.S., I was given a copy of your "Peace" issue (March 15-29). I cannot tell you how meaningful that small magazine has been to me. I've read it through cover to cover and have used parts of it over and over for personal meditation.

I hope you still have seven prints of the peace poster left from that issue covers, because I'd like to give them gifts. (Editor's note: We still have of peace posters left.)

It's so great to see a magazine co centrate on peace, the issue God most concerned with. I only hope th upon reading your magazine people c make peace the issue that they are m concerned with.

—M.L./Reykjavik, Ice

YOUTH ARE THINKING

Yours is the ONLY magazine I've se for young people which is not exploiti them. The others are insulting. They 50% advertisement which take advanta of such adolescent concerns as acne a popularity. Most of their articles g you such information as how many co mercial products you should be using take a bath. (How did I manage for years with just soap and water?)

YOUTH magazine concerns what you people are involved in, what they thinking. It's encouraging to know so one knows we ARE thinking.

Enclosed is my money for another ye subscription.

—L.R./Grosse Pointe Farms, M

SHE DOESN'T AGREE, BUT . . .

I have been reading your magazine almost a year now and find it an cellent, and very rewarding magazine don't agree with everything you p (almost all, but not quite) but I appreciate your open-mind attitude. articles, opinions, views, and intervi I find give me a great deal to th about and I hope soon action.

Your "Touch and Go" sections very interesting. It shocks me how criti and closeminded some people were ab your peace issue (March-15-29). H ever, again we have the opposites—

l west, youth and adults. I thank you your interest in the generation gap you demonstrate through your maga-e.

hank you again for all you are adding my life.

—L.R./Crefield, Pa.

OP—LOOK—LISTEN!

'd like to respond to the letter by N." in the July issue: I was really te amazed by your letter and found elf asking, "How can this person call Middle East crisis stupid and the ession of Alcatraz frivolous?" And how en he or she afford to get tired of ding about these things when they ect all the things around us?

All you seem to want to do is sit back nd enjoy funny cartoons and sports. But t is not going to help the world—ch is a serious matter. You wanted hear what other young people are ng. Well, A.N., here's what I have to —Look around—Listen—See and hear yourself what the young are saying l doing. We're getting involved—not ing back waiting for a funny cartoon l the latest sports report. Listen. See.

—E.S./Montpelier, Vt.

EVERY NEWSSTAND?

would just like to tell you folks what great job I think you are doing. UTH is by far the very best high-ool-age-geared magazine I have ever n or could ever hope to see! I feel is also relevant to college youth, and sons of all ages, for that matter. refore, I am asking my church to have sent to me at college this fall. I only h that more American-Canadian young ple could somehow become acquainted h it. It should be sold at every news-nd of the world.

have been especially pleased with r in-depth special issues—Cuba, In-ns on Alcatraz, Racism, Peace, etc. t only are these great resource materials for school, they also make up some of the finest reading I have ever encountered anywhere. Your reporters and writers must be very great people!

Please don't ever loose faith in the creative intelligence of youth. And thanks again for something I appreciate with gusto.

(Name withheld on request)

FROM TWO MINISTERS

I have a mission church 50 miles from here. Since I live so far away from the youth in that church, I am not able to be with them as much as I would like. But their having YOUTH magazine to read will help them to discover some of the concerns of Christians today. I hope that their parents will read it, too.

—P.K./Valley City, N.D.

I was much impressed with the article on Joan Baez (June 21 issue) and I would like 20 more copies to use with some high school youth.

—J.J./West Swanzey, N.H.

SOME PARENTS LIKE US!

I'd like to take this opportunity to tell you how truly great and creative my husband and I feel your magazine is, and how avidly we read it along with our two teenagers and 12-year-old son. Thank you.

Mrs. R.G./Syracuse, N.Y.

FROM A TEACHER

While vacationing in Newport, R.I., my husband and I visited Trinity Church where I picked up a copy of your June 21 issue with the article about Joan Baez.

Would it be possible for me to obtain at least ten more copies of that particular issue? I am a home economics teacher in a city high school and I would like to use this magazine with some of my girls.

Since I am not affiliated with a church group, I would like to know how to go about subscribing. Needless to say, I think the magazine is excellent.

—N.S./Maple Shade, N.J.

O God,

IT'S OCTOBER ON THE OUTER CAPE.

Scudding clouds, pounding surf, and wind so strong y must lean into it to walk the damp-wet beach.

The power and the joy of it are most beyond expressi

Sand cliffs rise sheer and crumbly above the tide-narrow strand.

I praise you, God, for strength to mount the steep incli seemingly set to defy the casual climber.

Atop the dunes kites soar, racing with the clouds. You sprint to launch frail multi-colored craft; children shout in gl tugging at kitestrings; fathers watch closely lest little one tumb over the cliff edge in happy abandon.

I can hardly watch it, God; the pain of joy springs at t throat—I go in search of my own kite to send aloft.

Dusk comes with outstretched arms to a nearly desert beach. A few dark-suited surfers brave the chill and churni sea. A lone man, hooded and booted against wind and wave, ca a line seaward in hope of reeling in a sea bass.

God, I sense the force of surf and tide; I feel the pow of wind and weather. Can man harness this force for more th the joy of a surf ride or the sport of reeling in a hapless and he less sea creature?

My feet kick amidst the debris of the upper tide line; eyes search for an unbroken shell or a knurled bit of driftwo But the dying kelp and overturned crabs are fouled by the refu of heedless humans. A dump could scarce yield more plas bottles, half-decayed garbage, beer cans, and sodden cartons.

O God, have we lost all respect for your world? Even immense Atlantic cannot absorb the waste of our careless ab dance. Forgive us, and set us to works of restitution.

—Elinor G. Gal